1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

RANK AND TITLES

CLASS DISTINCTION

Stature and good physique are considered the marks of a nobleman. In olden days superior diet no doubt promoted the difference but now that the people are prosperous the diet is probably more uniform. The average height of 21 Tumbou men measured is 1.739 meters; of 18 Wathiwathi men, 1.689 meters, a difference of 5 centimeters. The difference is noticeable at dances held jointly by Tumbou and other villages; some allowance, however, must be made for the humble and awkward bearing of the villagers. Difference in stature between the nobles and the people of Tumbou proper is imperceptible as far as my scanty figures go. 565 141

Politeness (*vakarokoko*) is the sign of a nobleman; "a nobleman is known by his manner." A man who is not polite is known immediately as a lowborn fellow. From my experience I should say that the higher a man, the better his manners. The remainder of Tumbou are well bred but without quite so fine a manner. The villagers have not the style and are distinctly inclined to be casual with strangers. 565 576

"Gentlefolk are good natured; it is the way of the lowborn to scold," says one man. The chief of Nasangalau once said to me: "Our hearts turn to the High Chief's nephew and we fear him because he does not pose as a nobleman. If he comes into a house, he does not sit at the top, but on one side. He never asks for bark cloth or oil." If a man is not respectful, the nobleman does not get angry. I do not think a just anger detracts from a nobleman's prestige, if it is dignified; rather the contrary. Murdering one another is said to be the way of the lowborn; war befits nobles.

The nobility have more confidence and self-assertion, like men accustomed to command. They order their inferiors about; but the best do it nicely. Of old, if the lowborn killed a nobleman who oppressed them, they pulled out his tongue and liver, and ate them saying, "You always oppressed us and imposed burdens upon us." 565 578 266

I was often told that the country folk could tell me nothing, and that only the gentry knew anything. Experience amply confirmed this. There was very little indeed to be got from the villages; and for my information I had to rely entirely upon Tumbou. The gentry seem to be naturally more intelligent. The difference between them and the villagers is not due entirely to brains, however; Tumbou is the center of things, a very important fact where a man's education is made by listening to his elders and observing their actions. Melaia ascribed her vast learning to her keeping always at 565